THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit*" (ROM. 8: 1).

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ORIGINAL SIN.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

"WE believe that men will be punished for their own sins and not for Adam's transgression."

Belief in original sin, and its dread incubus as a burden from which none can escape, has for ages cast its depressing shadow over the human heart and mind. Accepting as fact the account outlined in Genesis concerning the transgression of the parents of the race, every thoughtful reader must have wondered as to whether he is to suffer throughout this life and beyond for a deed in which he had no part, and for which, according to his natural conception of justice and right, he was not even indirectly responsible. If he assumes an affirmative answer to his honest query, he must have stood aghast at the seeming injustice of it all.

The Scriptures proclaim in definite terms the fact of individual responsibility, and, as an indispensable consequence, the free agency of man. Freedom to choose or reject and accountability for the choice go hand in hand. The word of Divine revelation made the matter plain very early in the history of humankind. To evil-hearted Cain the Lord said: "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door" (Gen. 4: 7).

A knowledge of good and evil is essential to progress, and the school of experience in mortality has been provided for the acquirement of such knowledge. The Divine purpose was thus enunciated by an ancient Hebrew prophet:

"Wherefore, the Lord God gave unto man that he should act for himself. Wherefore man could not act for himself, save it should

be that he was enticed by the one or the other. * * * Wherefore, men are free according to the flesh: and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself" (Book of Mormon, II. Nephi 2: 16, 27).

And a later prophet voiced the eternal truth as addressed to his wayward fellows:

"And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge, and he hath made you free; He hath given unto you that ye might know good from evil; and he hath given unto you that ye might choose life or death" (Book of Mormon, Helaman 14: 30, 31).

But, many have asked how can man be regarded as free to choose right or wrong when he is predisposed to evil through the heritage of original sin bequeathed to him by Adam? Heredity at most is but a tendency, not compulsion; and we have no warrant for doubt in the light of revealed truth concerning the inherent justice and mercy of God that every element of cause or inflicted tendency will be taken into righteous account in the judgment of each and every soul. The man who can intelligently ask or consider the question framed above shows his capability of distinguishing between good and evil, and can not consistently excuse himself for wilful wrongdoing.

Our first parents disobeyed the command of God by indulging in food unsuited to their condition; and, as a natural consequence, they suffered physical degeneracy, whereby bodily weakness, disease, and death came into the world. Their posterity have inherited the resultant ills, to all of which we now say flesh is heir: and it is true that these human imperfections came through disobedience, and are therefore the fruits of sin. But as to accountability for Adam's transgression, in all justice Adam alone must answer. The present fallen status of mankind, as expressed in our mortal condition, was inaugurated by Adam and Eve; but Divine justice forbids that we be accounted sinners solely because our parents transgressed.

Though the privations, the vicissitudes, and the unrelenting toil enforced by the state of mortal existence be part of our heritage from Adam, we are enriched thereby: for in just such conditions do we find opportunity to develop the powers of soul that shall enable us to overcome evil, to choose the good, and to win salvation and exaltation in the mansions of our Father.

If the expression "original sin" has any definite signification it must be taken to mean the transgression of our parents in Eden,

We were not participators in that offense. We are not inheritors of original sin, though we be subjects of the consequences. The millions who have been slaughtered and are to-day falling on the battlefields of the greatest war in history, and those other and more millions of helpless dependents who have endured such agonies as to make of death a blessed relief, are all involved in the frightful results of the precipitation of war by their respective rulers; yet who can doubt that when a just accounting is called, those who brought about the carnage and the suffering shall be made to answer, not the irresponsible victims? And to everyone who has suffered blamelessly, He who notes even the sparrow's fall shall give full meed of recompense.

Why waste time and effort in bewailing what Adam did? Better it is to face like men the actual conditions of our existence and to meet the requirements of righteous living. From the effects of Adam's transgression full redemption is assured through the atonement wrought by Jesus Christ our Lord. "For as in Adam all die, even so in Christ shall all be made alive" (I. Cor. 15: 22).

SOMETHING TO THINK OF.

WE read in the Bible that when the Lord made our first parents, He placed them in a garden and told them that, to sustain life, they might eat of the fruit of the trees. Could anything have been more simple? Just think of it! To-day, when we feel hungry, what do we need to satisfy that hunger? We need a fire—a gas-stove, or an electric range—something with heat in; on to that heat we place sauce-pans, frying-pans, etc., and in the oven we put stew-pots; into these pots and pans we place meat, vegetables, fruit, and then it is stew, stew, boil, boil, bake, bake, for the best part of an hour, or more; then we must lay the table, "dish up" the dinner and then sit down and eat till our hunger is appeased; then comes the never-ending dish-washing and scouring of pots and pans. As this performance is gone through three times a day, sometimes four, the amount of time required in this age to prepare for our use "the food that perisheth" is almost incalculable. In the days of our first parents, all they did was to stretch forth their hands and gather what they required to sustain life, as they walked along, and there the matter ended. True, the world has progressed since the days of the Garden of Eden; man has learned much; but I do not think he has improved greatly on "home economics." Of course, this is only my idea, and you are at liberty to differ with me, if you so desire, but I have been thinking, and the thought uppermost is this. Adam lived to be nine hundred and thirty years old. I wonder if the fact that his digestion was never impaired by Eve's cooking had anything to do with it.

Be that as it may, I knew a gentleman who lived to be a hundred, and in spite of the fact that they kept two maids, he always did his own cooking and always ate everything cold. It also appears that before so much cooking was invented, folks did live longer, whether the cooks be to blame or not, and at the time of Abraham, when we hear of killing a kid and eating it, men's lives were shorter than at first, but that may be coincidence. Anyway, the food proposition is a big one and, with prices continually rising, the "simple diet" may be, as it were, forced upon us, to benefit our pocket, our time, and our health.

I was reading, last week, of two girls who had just completed three months of living upon peanuts (monkey-nuts), and they had improved in health and beauty—so the paper said. My sister tells me she will buy me a sack of peanuts to experiment with. But, putting aside nonsense and coming down to business, do you honestly think we live as the Lord would have us live? Do we not spend too much time on the preparation of bodily, and too little on spiritual, food? Do we not spend, in the kitchen, time that would be better employed in the library? Is it possible that there is some great truth embodied in the Word of Wisdom? How long does it take to make a cup of tea, or coffee, compared with fetching a glass of water, and what is the result of drinking the one, compared with the other? Tea contains tannin and this hardens the coating of the stomach, rendering it unfit to perform its proper functions. This is a fact as indispensable as the fact that England and Germany are now at war, and, though you may not believe it, tea-drinking amongst the saints of God will cause as much sorrow to them in the future (when they see as they are seen and know as they are known) as this awful war is doing now. I know, it is argued that a cup of tea hurts nobody. May be not, one cup; but let us reason the matter out. You know that modern revelation declares tea is not good for man. Now, you like tea. I do not wonder; I like it myself, though I thank the Lord I can say none has passed my lips since I entered His service just six years ago, but you like it; you have drunk it all your life, and you say, "Why, who ever heard of such a thing as a cup of tea harming any one? As if a cup of tea could keep me out of heaven! Such narrow-mindedness!" You take a cup of tea, and the next day you reason in the same way, and you take another. "It does me no harm, I am just as well as ever I was." Surely you are just as well, just as far advanced spiritually as when you drank the first cup. I would not for worlds dispute it; you are just as well, but there is such a thing as progression. "Then you mean to say that a tea-drinker makes no spiritual progress?" Well, I will be like the little newsboy; he lost a half-penny and, turning to his companion, he said, "Say, I've lost a ha'penny, where did you get your nuts?" "You mean to say, I stole your ha'penny?" "Why no, I don't say so, only I've lost a ha'penny and you're eating nuts." So with tea-

drinking; think about it. This is the point to be considered, you have disregarded the voice of authority, and by so doing have taken a downward step. Every time you are in the company of a saint who refuses tea, your conscience condemns you and you make excuses, and while the voice of conscience is clamoring to be heard, the "still, small voice" is drowned, and while your mind is quibbling over the tea-drinking proposition, the pure gospel truths it should be pondering over are crowded out. Careless over this small (?) matter you grow careless over greater (?) matters, until the spirit finally leaves you to your own devices, and your progression is hindered if not stayed.

I know it is argued that the Doctrine and Covenants does not mention tea or coffee. True, it does not; but you know as well as I do, that the Lord will have a tried people, and you know it is the Lord's will that His people refrain from strong drink and stimulants of all kinds. Is not that sufficient for you? The Lord sacrificed the whole of His life for you. He gave up everything and was a wanderer upon the earth; now He asks of you that you drink pure water, milk, or simple fruit drinks, instead of poisonous tea and other stimulants. But why? To show His authority? To exercise lordship over you? Nothing of the kind, but for the simple reason that you yourself will benefit by so doing. Your mind will be clearer, your intellect stronger, your step more elastic: wisdom and knowledge will be yours, and when the angel of death comes for you, death itself will be sweet and pleasant. Oh, ye saints of the Living God! Will you not believe that the Lord knows best?

A guilty conscience needs no accuser. I was at a party in Salt Lake, and though all present were "Mormons," all, with one exception, converts, tea was handed round. Several saints I knew in the Old Country were there, and one I noticed changed his seat: but he made the mistake of coming and standing immediately behind me, and I overheard him say, "Let me come in that corner, I don't want Mollie to see me with this tea." I turned around to let him see I had heard, and said, "Guess the Lord can see you." "Maybe so; but He is not so particular as you."

That same brother told me he was more broad-minded than I, and that I must mind that I did not get so narrow that I tumbled off my rope before I reached heaven's gate. I retorted by telling him, he must mind he did not get so broad that when he reached heaven's gate he found himself wide of the mark and unable to get through. There is, of course, the happy medium: but for my part I would rather not play with danger. The Lord told us the way to heaven was narrow—so narrow that few cared to traverse it, and it seems to me that, when the saints are slack concerning this one particular part of the word of God, they are indifferent concerning all the other principles of the gospel. He who has the strength and courage to turn away from the teacup has the

same strength and courage to observe the Sabbath and the Fast day: to pay his tithing regularly and attend meetings and to make of Sunday, instead of a day of cooking and feasting, a day of rest and simple meals.

On the seventh day we rest from our usual labors, and the body, not doing so much work, does not require so much support in the way of food; and yet how many make a habit of partaking heavier meals on this day than on any other? This might not matter so much, if those who eat them prepared them, but too often "mother" spends all her Sabbath morn preparing food, whilst the rest of the household lie a-bed, or go to church, and yet when the Lord shows us a better way, we will not heed. We have not much sense, have we, in spite of all our boasted learning. Man never yet gained anything by saying, "I will," when the Lord has said, "Thou shalt not," and the six thousandth year of the world's existence is rather late to begin the experiment. If all the world is deaf—and how can it be otherwise with the cannon's roar continually in their ears?—methinks the chosen of the Lord should hear the Master's voice and heed it.

Ogden. MOLLIE HIGGINSON.

A SOLDIER'S LAST TESTIMONY.

THE following lines were penned by one of our boys at the front, Brother George E. Walker, shortly before he received a gun-shot wound, which necessitated the amputation of his right leg. He is now at a hospital in France. His wife, who lives in York, says that he has always had a very strong faith that he would be permitted to return home, and that he has lived the principles of the gospel as faithfully as the conditions of active military service would permit. Brother Walker writes:

"At this time I take advantage of the opportunity which the Lord has granted me to send to you, in a simple way, the reasons why I have accepted the doctrines of the Church of Jesus Christ of Latter-day Saints. At an early age my parents taught me the necessity of prayer, and I owe them for that more than I can repay in this world. I first became acquainted with the 'Mormons' six or seven years ago. A friend of mine, a non-'Mormon,' seeing I was religiously inclined, asked me if I knew them, and I answered him to the effect that they were 'no good.' But after further conversation with him, I determined to attend their next service. I was made very welcome, and I know, through investigation and the powerful influence of the Holy Ghost, that this Church is indeed the Church of God, and that the gospel is the 'power of God unto salvation to all who believe.' We believe that men must render obedience to all ordinances of the gospel. We must have faith in God and in Jesus Christ, His Son. We must sincerely repent of past

sins, and then go down into the waters of baptism and have hands laid upon us by those divinely authorized, for the reception of the Holy Ghost. 'Faith is the substance of things hoped for, the evidence of things not seen.' Are we not dependent on our faith for the acquisition of all knowledge, wisdom, and intelligence? Would we ever sow if we did not believe we would reap? In Heb. 11: 32-35, we read that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched fires, escaped the edge of the sword, out of weakness were made strong, waxed valiant in the fight, turned to flight the armies of aliens, and that women received their dead restored to life again. We read that without faith it is impossible to please God; thus we can see how necessary it is to exercise faith.

"I know God lives, having been blessed through His Holy Spirit with this assurance, and, having passed through many perilous places in France in safety, I can truly testify that it has pleased God to answer my prayers, also those of my friends, that I might have the protection of His angels. Having a strong testimony of the truth of the gospel as revealed to the Prophet Joseph Smith, it is a pleasure and a duty to bear witness thereof. I thank God for the testimony I have of His revealed word: also for the assurance within my soul that my life will be spared. To those who read this testimony I would say, Live the laws of God, and blessings innumerable will follow.

"I wish to thank the York Relief Society for the woollen articles received, which have been very useful."

[Since this letter was prepared for the printer, word has been received of the death of Brother Walker. We sincerely sympathize with his loved ones, who are left behind to mourn over his departure.—Ed.]

Mr. Bonar Law, in his budget speech the other day, stated that the war now costs Great Britain £6,250,000 a day, or about £4,340 a minute.

It has been pointed out that the amount spent on a minute of war is more than the average British workman earns in a long life of toil. If this expenditure were devoted to purposes of construction instead of destruction for only one year, slums would be abolished, and the country transformed. Moreover, the lives of the majority of the 90,000 infants who die every year in England and Wales under the age of twelve months would be saved.

"Do any of you realize" (writes a dweller in the East to "Wayfarer," of the *Nation*) "that the headquarters of the Turkish army of Syria is in the valley of Armageddon, and that the decisive battle of the war, or one of its decisive battles, may yet be fought there?"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. MAY 24. 1917.

EDITORIAL.

BOOK OF MORMON EVIDENCE.

As is well known, some of the authors of the Book of Mormon note the abundance of horses on the American continents during the period covered by their sacred records. Enos says the people of Nephi owned not only cattle of every kind, but also "many horses" (Enos 1: 21), and of King Lamoni it is stated that horses were among his valued possessions (Alma 18: 9; 20: 6).

These statements of the Book of Mormon authors have been questioned by some of their critics. It has been urged as a proof of the very human origin of the Book that the author was ignorant of the fact that there were no horses in America, until they had been imported there by settlers who came after the discovery of the New World by Columbus, and it has been said, in derision, that his ignorance is fatal to the claim that the Book of Mormon is divinely inspired.

But it appears that the critics have been too previous in their haste to condemn the remarkable Record which the Prophet Joseph Smith added to the literary treasures of the world. For, according to later discoveries, there were horses in America before the arrival of Columbus, and the Book of Mormon is confirmed and vindicated by scientific discoveries, in this particular, as in so many others.

In proof of this proposition, let us refer to *The American Geographic Magazine* for November, 1916, which contains an illustrated article on excavations in America. In this we learn that parts of skeletons of horses have been found which, in the judgment of geologists, have been in the earth for three thousand years. We may also quote an *Associated Press* dispatch, dated Tucson, Arizona, January 23rd, this year, in which we read:

"Relics of huge settlements of a prehistoric race of highly civilized Indians, who built great dams and irrigated desert lands in the southwestern corner of New Mexico were found by Ranger Don S. Sullivan of the Peloncillo and Animas district of the Chiricahua forest, who reported his discovery to the forestry headquarters here to-day. His report has been forwarded to the American archæological association. Picture writing, which showed the dinosaurus and the four-toed horse, was found on a crude paper made of reeds and on walls of caves. Ranger Sullivan reported he believed the settlements were the original dwellings of the Aztec tribe."

Here is another testimony to the existence of horses in America before the advent of Columbus, and also of "paper made of reeds," a discovery which points to some connection between the ancient civilizations of America and that of Egypt, where paper made of reeds (papyrus) was in use for centuries, until it was superseded by other material.

Critics of the Bible have also made the mistake of supposing that they knew more about Bible lands and peoples than the authors of that volume themselves did, but they have seen their surmises and theories burst, like flimsy soap bubbles, in collision with the latest discoveries. Doctor Kyle says that in 1904 one of the foremost archæologists of Europe—possibly one of the scholarly gentlemen who obligingly assured the late Bishop Spaulding, of Salt Lake City, that Joseph Smith did not know the meaning of Egyptian picture-writing—said to him, "I do not believe there ever was such people as the Hittites." This was meant as a slam at the Old Testament, where the Hittites are mentioned in several places (Jos. 1: 14; II. Sam. 24: 6; II. Kings 7: 6; Gen. 23: 10). Professor George Frederick Wright quotes a prominent Bible critic who declared that an alliance between Egypt and the Hittites was as improbable as would be, in our day, one between Great Britain and the Choctaw tribe of Indians. This scholar did not deny the existence of the Hittites, but he denied the Bible representations of them as a powerful people. And yet, now it is known, from records found in Egypt, that the Egyptians waged wars against them, and that one of the Pharaohs, Rameses the Great, was unsuccessful in an attempt to capture their capital, whereupon the Egyptian king signed a treaty of peace with them and accepted a Hittite princess as one of his wives. Hittite sculptures and inscriptions have been found in abundance, and they all testify to the accuracy of the Bible and the foolishness of some critics, who do not know enough to realize their own ignorance.

It is very much the same with the Book of Mormon and some of its prejudiced critics and assailants. The archæology of America is but in its infancy, as yet. Scientists have so far failed to find a key to most of the mysteries revealed by excavations in the Western World, but as far as they have been able to read and comprehend the records and monuments unearthed, the Book of Mormon has been corroborated in every particular. Let us quote one more illustration. In the Book of Mormon we read that the women of the land of Lehi-Nephi were engaged in spinning and making "all manner of fine linen," while the men were tilling the soil (Mosiah 10: 5). In corroboration of this we read in *Harper's Magazine* for July, 1916:

"If perfection in textile art were the measure of a people's culture, ancient Peru would rank with the great civilizations of antiquity. For, whether we judge by fineness of texture, purity of design, or harmony of

color, her great art is rivaled only by the highest standards of Asia. And her technique of fabric construction, comprising as it does every method elsewhere known and certain crafts apparently unique, is in advance of the textile science of any single people.

"Two years ago, at the suggestion of Doctor Clarke Wissler, Curator of the Department of Anthropology, and Mr. C. W. Mead, Curator in charge of Peruvian Collections of the American Museum of Natural History, the writer commenced a technical examination of Peruvian fabrics along lines pursued in the evaluation of modern textiles.

"Coastal Peru, from the Pacific to the Cordillera Mountains, is one vast desert. The only arable soil is in the valleys of her few snow-fed rivers. An intensive agriculture, aided by the most marvelous system of irrigation which the ingenuity of man ever devised, was barely sufficient to support the great population of ancient times. Every foot of ground on which the scantiest crops could be raised was used. The dead were seldom buried in tillable soil. They are found in stone-heaps, or in the deserts surrounding the ancient centers of population. In these regions rain falls scarcely once in a man's lifetime. To this condition, and to the presence of certain nitrous substances in the soil, we owe the preservation of these matchless fabrics. Some have been discolored by copper stains; the exhalations from the bodies have destroyed the dyes and rotted the fibres in others; but the great majority come from the graves as fresh and beautiful as when they were first taken from the looms.

"This ancient people used four kinds of fibre—cotton, wool, human hair, and a species of hemp known as maguey. They carried spinning to the highest perfection the world has ever seen.

"Their fabrics range from rough cotton sleeping mats to gossamer veils and exquisite tapestry; their technique, from simple embroidery and painting to the complex gauzes and brocades. All these methods, carried to varying degrees of perfection, occur in Peru, together with a species of fancy weave somewhat like modern Jacquard work. Perhaps the most astonishing discovery of all is a few fragments of pile-knot fabric, oddly reminiscent in its surface appearance of the same class of work in the Orient.

"The exact age of these textiles is a matter of conjecture, but modern knowledge resigns them to an antiquity commensurate with their development. It must be obvious that such a degree of skill could not be the result of merely a few centuries, but must represent a culture as ancient as anything we find in Asia or Egypt.—M. D. CRAWFORD, in *Harper's Magazine* for July."

The wonderful results so far yielded by scientific research justify us in asserting that the Book of Mormon is as firmly supported by that kind of evidence as is the Bible, and that the further progress of research will bring to light still more evidence from the past. God has endowed His children with intellect and reasoning faculties, and when He requires them to exercise faith, He also furnishes them with the evidence that will satisfy their reason as well as the heart, and there is, therefore, no valid excuse for unbelief.

J. M. S.

MINUTES OF THE SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held at 30 Abbotsford Place, Glasgow, Sunday, May 13th, 1917. There were in attendance: President George F. Richards of the European mission, President George A. Simkins, and Elders Amos T. Tucker, Richard C. Wilkin, and Leslie T. Harper, the three traveling elders, of the Scottish conference.

The morning session commenced at 10:30 by singing, "When the rosy light of morning." Prayer by Sister Katherine K. H. Hood. The sacrament hymn was, "We'll sing all hail to Jesus' name." The sacrament gem was led by Sister Mary H. Hood, and the sacrament was administered by Brothers William Rennie and Donald McDonald, assisted by Brothers George McDonald, James Rennie, and Thomas Hunter. President Simkins welcomed the people to the conference.

The Primary and Kindergarten classes of the Glasgow branch Sunday school, led by Sister Mary H. Hood, repeated the testimony of the Eight Witnesses.

A solo, entitled, "Joseph Smith's first prayer," was rendered by Brother James Finlayson, of the Primary class.

Elder Richard C. Wilkin expressed his pleasure at being present and seeing such a good Sunday school. The instructions they were receiving, he said, were the same as those given all over the world by the Latter-day Saints. He then spoke of the importance of parents and teachers implanting the doctrines of the Church in the minds of the children, while they are young.

The Sunday school children sang, "Forbid them not," led by President John Hunter, and accompanied by Sister Edith Newton.

President George F. Richards referred to the excellent manner in which the children had recited the testimony of the Eight Witnesses to the Book of Mormon, and said that the testimony of these eight reputable men, and the testimony of the Three Witnesses, which the speaker recited, taken in connection with the testimony of Joseph Smith, who was present with the eleven witnesses, constitutes formidable evidence of the truth of the Book of Mormon, and, consequently, of the divine mission of the Prophet Joseph Smith; of the truth of Joseph's statement in regard to the visitation of the Father and the Son, and what was told him on that occasion; of the conferring of the priesthood of Aaron by John the Baptist, and the priesthood of Melchizedek by Peter, James, and John, which is the necessary authorization from God to build up His Church, and to administer the ordinances of the gospel to the repentant believer, thus establishing His kingdom on earth. If the things to which these twelve witnesses testify are true, then all the other things mentioned must also be true. If these things had been false statements only, then Joseph Smith, who declared them would have been false, and God would not have used a

falsifier and deceiver of men, in all that is most dear to them, as an instrument in the accomplishment of His purposes, as Joseph Smith was used, according to the testimonies of these witnesses.

The morning session was brought to a close by singing, "Rock of my refuge." Benediction by Brother William A. Lucas.

There were eighty-one persons present.

The afternoon session commenced at 2 o'clock by singing, "The Spirit of God like a fire is burning." Prayer was offered by Brother Fred. L. Newton. Continued by singing, "How firm a foundation."

Brother John Cook, a veteran member of the Scottish conference, then addressed the meeting. He said he had been a member of the Church for fifty years, and he had seen the prophecies of Joseph Smith fulfilled, one after another. He exhorted the members to be faithful and to obey the commandments of God.

Sister Ann K. Ure, second counselor of the Edinburgh branch Relief society, gave a report of the work being done by the sisters of that society. She spoke of the need of regular attendance at all the meetings of the branch, but especially the sacrament meetings.

Sister Daisy Devlyn sang a solo, "When shall we meet Thee, dear Savior?"

Elder Amos T. Tucker said that the mission-field had greatly strengthened his testimony. We must, he added, realize God, to serve Him. We resemble God, in that He has body, parts, and passions. If we believe in God, we will obey His word. Even baptism is of no avail, if we do not go on and strive for perfection. Each day should strengthen our resolve to do good.

President Simkins next addressed the meeting. He said that the Spirit of God alone can convert man. Everyone wants to be saved, but many prefer their own plan of salvation. Paul humbly obeyed the instructions of Ananias, and did not declare that he was saved already. Since the time when Christ gave authority to His disciples, there has been an awful apostasy. But again the servants of the Lord are preaching the gospel with divine authority. At our conference, the speaker said, there is in attendance an Apostle, whose authority to preach the gospel is the same as that which Paul held. Remember Oliver Cowdery's admonition to the Saints, when he returned to the Church after his long absence, "Keep to the main channel and avoid the sand-banks." David Whitmer's testimony remained firm though he left the Church. Let us be humble and charitable, for kindness is essential to harmony. It was a great privilege to be able to win souls to the gospel.

Elder Amos T. Tucker presented the names of the general and local authorities, and they were unanimously sustained.

President Richards read Heb. 6: 1, 2, showing that the author of the Epistle to the Hebrews mentioned as principles of the doctrine of Christ, repentance from dead works, faith toward God, baptism,

laying on of hands, resurrection of the dead, and eternal judgment. The same author, said the speaker, in his epistle to the Galatians declared: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." From the foregoing, it is evident that doctrines must be the same as taught by Christ and His apostles, otherwise the teachers of such doctrines will be under a curse, and the doctrines will not be acceptable. We have the teachings of Jesus and His apostles recorded in the New Testament, which all good Christians profess to believe. We say then with the Prophet Isaiah, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." It is this comparison we elders are desirous of making in conversation with intelligent men and women, with a view to showing them that the gospel we preach is in perfect accord with the gospel taught by the apostles of the primitive Church, and to present the evidence we have that the authority to preach this gospel and administer its ordinances has been restored through the Prophet Joseph Smith.

The session concluded by singing, "God of our Fathers." Prayer by Elder Leslie T. Harper.

There were ninety-seven people present.

The evening session commenced at 6:30 by singing, "O my Father." Brother John Hunter offered the opening prayer.

Elder Leslie T. Harper, who was the first speaker, said that the gospel should interest everyone. It answers all the questions that man asks when he seeks earnestly for salvation. The gospel was taken from the earth, but it has now been restored as John foresaw. In these last days confusion had become worse confounded, and when Joseph Smith came to the years of discretion, he found a great turmoil in the religious world. He asked of God, and received His answer. People cannot conceive present-day priesthood and revelation. The ordinances of the early church have been changed, particularly with reference to baptism. We should ask, as Nicodemus asked, and, like him we shall be answered. Our Church constitution is the same as that of the early church, and our prophet receives divine revelations as did the prophets of the earlier dispensations.

President John Hunter sang a solo, "When the mists have rolled away."

President George F. Richards expressed his pleasure at meeting so many saints and a goodly number of friends, non-members of the Church. He said that unless we can show a difference between our religious belief and that of other people, that ours is more scriptural and more reasonable, hence more desirable, we can scarcely hope to make converts to our faith. The fact that hundreds of thousands of intelligent men and women have been converted through the preaching of the gospel by our elders, while

such a thing as any of our elders being converted to the creeds of other religionists is almost unknown, should be received as evidence that we teach the truth. It should be sufficient evidence at least to justify an unbiased investigation of our religion. The gospel, as taught by the Latter-day Saints, makes plain the way of the Lord, and reconciles all seeming conflict in the Scriptures. The Scriptures need no spiritualizing in order to harmonize them, or to make them appear reasonable. To spiritualize the Scriptures in an effort to make them harmonize with the varied doctrines of many churches, requires great learning. The plain truths of the gospel of Christ are easily understood when one is in possession of the spirit by which these truths were given. "No man can say that Jesus is the Lord, but by the Holy Ghost." "By the power of the Holy Ghost ye may know the truth of all things." The Holy Ghost may be received to-day the same as in primitive times. Peter told the people on the day of Pentecost how it was to be had. Said he: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

A very successful conference was concluded by singing, "God of our fathers." Benediction by Elder Amos T. Tucker.

There were ninety-three people in attendance.

A Priesthood and lady-missionary meeting was held on Saturday evening, May 12th, 1917, at 7:30. There were in attendance: President George F. Richards, of the European mission, President George A. Simkins and three traveling elders, Amos T. Tucker, Leslie T. Harper, and Richard C. Wilkin. A number of the local Priesthood and lady missionaries reported their pleasure in the work of the Lord. President John Hunter, of the Glasgow branch, reported the branch in good condition. President George F. Richards gave splendid instructions.

AMOS T. TUCKER, Clerk of Conference.

DESIRE PERFECTION, NOT PROMINENCE.

NEAR a copse in a sequestered meadow, a wild rose was growing. In shape it was perfect: upon none of its parts could any blemish be found. Day after day it stood erect, an object of surpassing beauty. No king, however, came to see it; no painter sought it out; no human eye happened to be caught by its loveliness. Occasionally a lark would come near, or a solitary sheep would pass by, or a butterfly would zigzag above the flower.

In a village, remote from the populous districts of the land, a maiden once lived with her widowed mother. Never had sweeter notes come from human voice than those which daily ascended from that girl's lips. Neither in the famed schools of music nor in the noted opera houses could her equal be found. None but the

untrained ears of the villagers ever listened to those strains which, had the masters of harmony heard them, would have placed her name high upon honor's roll.

Did the wild rose bloom in vain? Did the shapeliness of its petals, the exquisite arrangement of its sepals, indicate only misdirected intelligence? Was musical talent wasted because it had been given to the village singer? The rose fulfilled, in ample measure, the purpose of its existence. While it lived it was a perfect flower. It required no praise from men to give it rank in the realm of floral beauty. She whose angelic strains were never heard beyond her native hamlet, gave added sweetness to the music of the earth. The eye of God was upon that flower; invisible listeners heard that maiden's voice.

Every child of the Father should put forth his best efforts, whether he is in a place of prominence or dwells amid humble surroundings. He should aim at perfection, regardless of the number of onlookers, and heedless of all temptation to seek for praise. Christ presented His message to the lone wayfarer as readily as to the multitude of spectators. No act is enhanced in value because it is viewed by the eyes of those who are great. Quality is inherent in a thing itself, and is not dependent upon the opinions of men. Each one will be judged by the nature of his acts, and not according to his obscurity or renown.

Liverpool. J. E. C.

DEPLORABLE ACCIDENT.

President James Laird, of the Birmingham conference, in a letter dated Birmingham, May 14th, 1917, reports the death of Brother John S. Arnold, who was killed whilst attempting to connect a belt of a machine on to a rapidly revolving shafting at the Buckle Summit Works of Messrs. Thomas Evans and Son, at New Street, Walsall. He was caught and spun round the shafting. Death was practically instantaneous. Brother Arnold reported at work on Monday, May 7th, 1917, at seven o'clock, and was reported killed at five minutes past seven.

Funeral services were held on Thursday, May 10th, and the Elders were granted the privilege of dedicating the grave. The factory was closed on the afternoon of the funeral, as a mark of respect to Brother Arnold. He was a faithful saint, and the relatives and friends who knew him will miss the influence for good which emanated from him.

Deceased was born in Plumstead, Kent, England, March 12th, 1873. He was baptized and confirmed a member of the Church November 15th, 1908, by Elder A. B. Needham. He was received in this conference from the London conference, January 4th, 1912. A wife and five children mourn the departure of Brother Arnold.

THE LORD ANSWERS PRAYER.

MRS. P. LAYCOCK, of Dewsbury sends this testimony to the *Star*:

"I have proved the Latter-day Saints and found them to be a God-fearing people, willing to return good for evil, and to love even those that hate them and speak evil against them. I thank the Lord for what He has done for me.

"About two years ago I was very sick. It seemed as if my time was finished on this earth. I was in pain night and day, till I felt I could bear it no longer. The doctor said he could do nothing for me. Then I prayed earnestly to my heavenly Father to deliver me for the sake of my four children, and I had no sooner finished my prayer than I was relieved of my pain. The doctor, when next he called, said he could not understand how it had happened.

"I have seen instances in my family of healing of the sick, and I am proud to be called a Latter-day Saint. Keep faithful to the gospel of Christ, and you will find that your prize will be worth more than all worldly distinctions."

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast (Irish conference), on Monday, May 14th, 1917, at which three souls were admitted to the fold of Christ. President George Brooks, Jr., officiated. Elders Walter Pring (local) and William W. Kent assisted in the confirmation.

On Wednesday, May 16th, 1917, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), at which another soul was baptized into the fold of Christ, Elder William J. Loosle officiating. The convert was later confirmed by President James G. McKay.

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